1: Herskovits E-4, 5 (1934) 1937 SV3 Haiti SV3
Mirebalais

conquests, establishing and providing for his family? The answer is that such a reconciliation is unnecessary where religion takes its place beside other interests and activities and where, psychologically, the supernatural world is on the same plane as the natural one, having its dangers as nature presents dangers, but also offering its compensations as do other phases of existence.

Investigations of native life such as this one not only require generous financial support, but have need of the sympathetic understanding of those in a position to extend helpful practical aid and advice in the field. To the many persons and institutions whose co-operation made this study possible, it is a privilege to record here my appreciation. Initial support of the work and later appropriations for preparing the material for publication were had from the Social Science Research Councils of Columbia and Northwestern Universities; while a grant-in-aid from the American Council of Learned Societies permitted the recording of songs in the field; and another from the National Research Council allowed motion pictures of motor behavior to be taken — films from which a number of the accompanying illustrations have been derived. Concepts relating to the problem of the results of contact between peoples possessing different customs, habits, and beliefs — a principle objective in the long-term program of research on Negro cultures of which this work in Haiti constitutes but a part — were sharpened through the discussions I have been privileged to have with my associates on the Committee of Acculturation of the Social Science Research Council, Professors Ralph Linton, Robert Redfield, and Donald Young.

Official aid in Haiti could not have been more generously accorded. The sympathy of His Excellency President Stenio Vincent, and M. Jacques C. Antoine, chief of the presidential secretariat in 1934 and at present Secretary to the Legation

1: Herskovits E-4, 5 (1934) 1937 SV3 Haiti SV3
Mirebalais

122 of Haiti at Washington, made for co-operation by all those in the government of whom it was necessary to seek assistance. Mr. Norman Armour, then American Minister to Haiti and now Minister to Canada, was kind enough to interest himself in this study and personally saw to it that its prosecution was facilitated in innumerable ways, while Colonel Vogel, U.S.M.C., then Major General commanding the Garde d'Haiti, was helpful at a number of strategic points, as was his successor, General Calixte. Aid and inspiration were derived from many friendly conversations with the two outstanding students of Haitian folk-life, Dr. Price-Mars and Dr. J. C. Dorsainvil. My indebtedness to the works they have published on the subject is shown by the references to their publications given at the end of this volume, for their researches must be accepted as basic by any serious investigator of Haitian customs. Their cordial advice to a fellow-student constitutes one of the most pleasant memories of this field-work, as does the assistance given me by Professor Camille Lherisson, of the Haitian Medical College, and M. Henry G. Sylvain, Engineer of the Service des Travaux Publiques.

080 In the valley of Mirebalais itself, the friendliness of those with whom it was my privilege to associate is agreeable to recollect; if they are not named here individually, it is because of the wish of many of them to remain anonymous. However, to my friends Général Léonard Cantave, his sister, Mme. Vesta Cantave, M. Léonce Joachim, and M. Galbert Constance, I cannot sufficiently express my appreciation for their co-operativeness, for the geniality with which we held long discussions of interest to us all, and for the weight which their endorsement of this work carried with the members of the community at large. Similarly, and finally, I wish also to record my deep gratitude for the assistance given me by my wife, who not only participated fully in the rigors of field-work, as she has participated in all other field expeditions undertaken in the course of this research program, but

114
123

1: Herskovits E-4, 5 (1934) 1937 SV3 Haiti SV3
Mirebalais

mark the New Year, the time of harvest, All Saints' Day, or Easter can be given; on the other hand, the accounts of those portions of the agricultural cycle that take place during the rainy season, especially the operations of the important co-operative work-groups, could be followed carefully. In the field of religion, good fortune and a friendly entrée, the harvest of many months spent in field-work among Negro peoples elsewhere, but above all in Guinée — Africa — afforded invitations to a number of private ceremonies that might occur at any season. And the same background, together with the insatiable interest of the Negro in the nature and the functioning of his gods, made for such detailed discussions of native theological concept and philosophical point of view as could not have been bettered no matter what the time of year.

In the field, the procedure followed in earlier investigations was continued; a house was found in the village where it was possible to settle down and quietly observe life as it drifted past the door. A number of acquaintances became habitual visitors, and these, together with those others whose services as interpreters were needed, especially in the early days of the stay when the understanding of Créole and the ability to converse in it were limited, constituted those to whom questions were most frequently put or to whom happenings that had been observed were referred for clarification. Agreement on all points, or any point, in fact, bearing either on belief or ritual observance was by no means invariably found, but soundness of method in the study of culture must recognize that there are no "correct" answers to questions of custom; and that the acceptance of the fact of individual differences of behavior and point of view within the general framework of a given set of traditions is the only valid approach to the realities of human civilization.

Obviously, not all the material presented here is the result of first-hand observation, for much insight can be derived from the method of question and answer when carefully used

2: Courlander B-5 (1937-1955) 1960 SV3 Haiti SV3

The Drum and the Hoe is the result of studies made over a period of years. Several short sections of this book have appeared in substance in *Haiti Singing* (1939), the *Musical Quarterly*, the *Journal of Negro History*, and other journals. The song and story texts presented in several chapters were taken on disc and tape recorders during nine separate field trips to Haiti, between 1937 and 1955. They have been selected from more than six hundred examples recorded by this method.

Support for work on these recorded materials was received from the American Council of Learned Societies and the American Philosophical Society. Research on African survivals in the New World was aided by a Guggenheim fellowship. Originals or copies of some of the tape and disc recordings are now in the archives of Indiana University and Northwestern University.

The persons who helped me gather songs, stories, legends, and lore were innumerable. Many of them I did not know by name, but I want to thank them as well as the following friends for their open-hearted assistance in many ways:

Voluska Saintvil (Ti Goave), Joseph Dérosier (Cap Haitien), Julia Immacula (Southwest Haiti), Sigbrien Bellis (Port-au-Prince), Vénéise Macélise (Léogane), André Jean (Morne l'Hôpital), Christophe Oxilas (Ti Goave), Edgar Dérosier (Port-au-Prince), Isnardé Din (Léogane), Wilfred Beauchamp (Port-de-Paix), Lydia Augustin (l'Asile), Louise Joseph (Port-au-Prince), St. Élia Alsandor (Jérémie), Georgette Alcède (Southwest Haiti), Élizia Moron (Anse-à-Veau), Prosper Louis (Port-au-Prince), Télisman Charles (Morne l'Hôpital), André Charles (Morne l'Hôpital), Daïs Charles (Anse-à-Veau), Simon Jean (Pétionville), Tonton Cabrit (Morne l'Hôpital), Micano Cassis (Cap Haitien), Louis Desbornes (Port-au-Prince), André Coyotte (Port-au-Prince), Innomine Pierre (Morne l'Hôpital), George Gabriel (Port-au-Prince), Simeon Benjamin (Port-au-Prince), Romain St. Aude (Port-de-Paix), Jean Ravel Pintro (Jérémie), La France Belvue (Anse-à-Veau), Morgina La Vache (Jacmel), Alten St. Ville (Morne l'Hôpital), Abner Juslin (Port-au-Prince), Jean Louis La Rivière (Dondon), St. Jean Nago (La Gonave), Jean Pierre Marigot (Terrier-Rouge), Libera Borderau (Morne Mardi Gras), Charles Hector (Anse-à-Veau), Immacula Lorival (Southwest Haiti), Aléanne François (Port-au-Prince), Felix Charlotin (Southwest Haiti), Julie Gentil (Port-au-Prince), Lena Hibbert (Anse-à-Veau), Ti Yogan Borderau (Léogane), César Jeanbaptiste (Southwest Haiti) and Idamente Joseph (Ti Rivière de Nippes). Special thanks are due Aléis Conrolé, a *houngan* of the region of Morne Mardi Gras, who was generous in many ways in explaining the workings of the cult temple.

I am of course indebted to the work of a number of scholars, cited